

Balk at Becoming Citizens Senate Informed

OTTAWA, April 29—A big segment of Canada's red men do not want to become Canadian citizens, members of the Senate were told recently.

Social and economic habits of the Indian were aired before a Senate committee investigating federal direction of Indian Affairs and Senator T. A. Crerar reflected that "vast majority" of Canada's 135,000 Indians just did not want to become Canadian citizens.

A former cabinet minister, whose responsibility covered Indian welfare, Senator Crerar said he also had heard some comment that the Indians did not want to become citizens because they would lose government aid.

The whole Indian problem might be solved, he said, if the Indians were compelled to accept citizenship, but that would be a short-sighted policy. It would not solve the fact that Indians still are Indians.

If the vote was given to all Indians, especially to primitive tribes, it might open the door to the "greatest orgy of election bribery" Canada had ever seen.

Population Increasing

D. M. MacKay, director of Indian Affairs, said the Indian population was increasing at the rate of about 1½ per cent a year and Senator Crerar said this added strength to a paradox.

The paradox grew out of money being poured into humanitarian schemes to maintain and increase the Indian population without countering schemes of getting the Indian to be self-supporting meeting equal success.

Hurons Bounce Starving "Chief"

VILLAGE HURON, Que., April 28—The tribal council of the Huron Indians renounced Jules Sioui, the self-styled leader of the North American Indian "freedom" movement.

The Indian council said that Sioui's action in going on a hunger strike to help achieve Indian freedom from the white man's enslavement "in no way represents the opinion or desires of the (Huron) Indians."

The Canadian government had sent an official to Jules Sioui to read a terse statement declaring useless the 43-year-old Huron's hunger strike for independence of nationhood and government for the Indians.

Ottawa Spokesman

Spokesman for the government was mild-mannered Alphonse J. Doucette, educational director of the Indian Affairs department.

He said: "I have been instructed by the government of Canada to warn you that no amount of fasting or other methods of persuasion could bring about either a visit to you by the prime minister of Canada, or the return of this country to you or your appointees, and you should therefore govern yourself accordingly."

Our Lady of the Pole



THIS painting, by an unknown artist, was discovered at a far northern mission house by Bishop Pocock of Saskatoon. One story has it that the picture was done by an Eskimo child; another that it was the work of an Oblate father who served in the territory many years ago. It now hangs in the bishop's palace in Saskatoon.

(Courtesy Saskatoon Star)

Newfoundland Micmacs, Canada's First Indians With Full Rights

By MICHAEL HARRINGTON — (The Ensign)

ST. JOHN'S, Nfld. — Under a recent ruling by Canada's Department of Citizenship and Immigration the Micmac Indians of Newfoundland will continue to be the only Indians in Canada with the same citizenship status and privileges as the white man. Provincial authorities will continue to take care of the tiny group's relief, education and social services at Federal expense. Had they come under existing Federal legislation, the 300 Micmacs would have been placed on the same restricted citizenship basis as Canada's other Indians.

The Micmacs, all Catholics, live at Conne River at the head of Bay D'Espoir on the south-west coast. They came to Newfoundland probably in the 17th century from St. Anne's Harbour, Cape Breton, as visiting hunters and fishermen, and supplanted the aboriginal inhabitants, the Beothucks.

The Beothucks are thought to have been almost wiped out in a pitched battle between the tribes near Red Indian Lake about 1680.

Guides for all

The Micmacs settled on the coast of Newfoundland in 1760 and at St. George's Bay about 1780. Ranging the island from end to end while the whites hugged the coast and looked out to sea, the Indians got to know Newfoundland so well that they

Why Are We So Late This Month?

Because of the uncertainty and turmoil which prevailed during the great Red River flood we have postponed this issue of the I.M.R. until the end of the month. The situation is now gradually returning to normal and we will resume our regular schedule next month with the combined June-July issue which our readers should receive around June 15th.

Correspondents will, please, send their news chronicles and photos for the June issue as soon as they receive this paper. Thank you!

became the guides for all exploring parties.

Maintaining their old links with their chief at St. Anne's Harbour until 1860, the Conne River Micmacs had a chief of their own appointed in that year. This chieftanship was abolished in 1924 by the Bishop of St. George's in whose diocese they lived.

Their present-day settlement at Conne River is similar to any other Newfoundland "outport". They abandoned the conical teepees of their Algonquin ancestors many years ago.

Today they are the only Indians in Canada with the right to vote — a right most of them used at the time of the two national referenda on Newfoundland's Confederation issue in 1948.

Convent Wiped Out by Fire

By Fred J. Glover
(The Ensign)

THE PAS, Man. — The life of the northern missionary is one of renunciation and self sacrifice. Long distances isolate them from the companionship of their confreres in remote bush areas. Even today, the physical and moral deprivations of the missionary priest in Canada's northland are not truly understood by those in civilization.

In many of the larger outpost missions, he is assisted by Sisters of various orders. Up into the Arctic circle itself, the Sisters maintain convents, mission hospitals, and schools for the edification and salvation of the "forgotten children of the North".

The trials and tribulations of missionary life are often experienced by the Sisters. Only the hand of Providence averted a tragedy at the St. Theresa Mission at Island Lake recently. The labors of a year and a half were destroyed in one short hour.

Northern fire

A fine new convent had just been completed for them by the Rev. Brother Boucher, O.M.I., of the mission. One of the five nuns was cleaning the kitchen helped by a young Indian girl. Suddenly the gasoline solution they were using exploded and the room became an inferno.

With clothing ablaze, the young helper rushed outside and had the presence of mind to roll herself in the snow. The sister, trapped inside by the slamming of the door, lost all sense of direction in the flame and smoke. Slowly she managed to grope to the door leading to another room and escaped by climbing through the window.

The fire spread with such rapidity that the Rev. Brother Boucher lost all his tools, clothing and personal belongings.

The religious at St. Theresa are from the order of Grey Sisters of St. Hyacinthe, P.Q. In 1948, this order accepted the duties of teaching a number of children.

(Cont'd on page 5)

Hunting Rights Aired in Court Case

EDSON, Alta., April 10—Canadian Indians whetted their legal hatchets and prepared to do court battle with their white brothers over who rules the animal roost.

The province of Alberta hauled 18 red men from the Saddle Lake reserve into court and charged their "slaughtered" female deer and elk in violation of provincial law.

But the hunters claim they answer only to federal law under which they signed their treaty. The treaty says Indians can hunt game for food, and the 20 females and calves they killed were strictly edible, they said.

The provincial attorney-general's office said the pow-wow would be a test case to prove which is the more powerful medicine—provincial law or dominion law.

The Indians, with ample backing from white sympathizers, charged Game Commissioner E. S. Heustis was encroaching on the Redman's right to prowl his native forest and stream and shoot what pleases his appetite.

THE INDIAN MISSIONARY RECORD

Directors: Most Rev. M. Lajeunesse, O.M.I., H. Routhier, O.M.I., Very Rev. P. Scheffer, O.M.I., A. Boucher, O.M.I., O. Fournier, O.M.I.
 Advisory Board: Rev. J. Brachet, O.M.I., G.-M. Latour, O.M.I., F. O'Grady, O.M.I., R. Durocher, O.M.I., (Associate-Ed.)

Editor and Manager: Rev. G. Laviolette, O.M.I.

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Editorial Comment

THE WINNIPEG FLOOD

The most serious inundation of the Red River Valley in 86 years has crippled the city of Winnipeg. Many business places had to shut down; thousands of volunteer workers are fighting for weeks to save the city from disaster. Over 100,000 people have left the Greater Winnipeg area. For these reasons it has been very difficult to get the Indian Record out on time.

The Red River flood has caused the Roseau River Indian to leave their reserve; the Catholic chapel there is standing in three feet of water.

WHAT ABOUT THE INDIAN ACT?

April and May have gone by with no news about the new charter for Canada's native population. We can surmise that the delay is caused by very urgent matters which are taking all the attention of the Government. The real reason may be that no definite policy has been adopted in dealing with contentions issues and in giving the Indians of Canada an opportunity to know beforehand what the contents of the new bill will be.

We thrust that the Minister of Immigration and Citizenship will make sure that the rights to religious education will be safeguarded through the maintenance of Section 10, paragraph 2 of the Indian Act.

FOR THE PROTECTION OF OUR CHILDREN

The terrible disasters of Rimouski, Cabano, and more recently, of the Hull Normal School, draw our attention to the fact that many Indian Boarding Schools are without adequate protection against fire. The Indian Affairs Dept. has to its credit a number of fire-proof schools; other buildings have an ample supply of fire-fighting equipment and water.

However, every one would sleep more soundly in those schools which are in need of at least fire-proof dormitories if immediate steps were taken to prevent possible loss of life and of valuable property throughout Canada.

EASTER DUTIES

As the years roll by there is a marked advance in the practice of religion among the Indians. But one point of major importance seems sadly neglected. The law of the Church binds every Catholic to yearly confession and to receive Communion at Easter. This year the Easter time ends June 4.

For those who would not have fulfilled these duties by then, there is no valid reason to postpone them indefinitely. Christmas eve is really not the time to perform one's Easter duties.

OUR SUBSCRIPTION CAMPAIGN

We are happy to report that we have reached 75% of our objective in the Apostolate of the Press. We will publish an extensive report, in our June issue, on the results of the Campaign. We acknowledge with deep gratitude Bishop H. Belleau's offering and pledge of support; also a substantial donation made by Fr. C. Gauthier, O.M.I., of Bloodvein, Manitoba.

HOSPITALIZATION OF CATHOLICS

We feel it is necessary to recall the formal promise made by Hon. P. Martin: "The Indians have the free choice of the hospital in which they wish to be cared for". There are many instances in which Catholic Indians are sent to neutral hospitals, sometimes very far away from their relatives, against their wishes.

JUDGE YE NOT!

The self-inflicted fast of Mr. Jules Sioui in the hope of "freeing" the Indians of Canada from "slavery" should not be judged too harshly. The Dept. of Indian Affairs has been very discreet and tactful in its procedure in dealing with Mr. Sioui. Let us offer prayers that Mr. Sioui's health may not be seriously endangered by his prolonged fast.

Art in Wood Carving

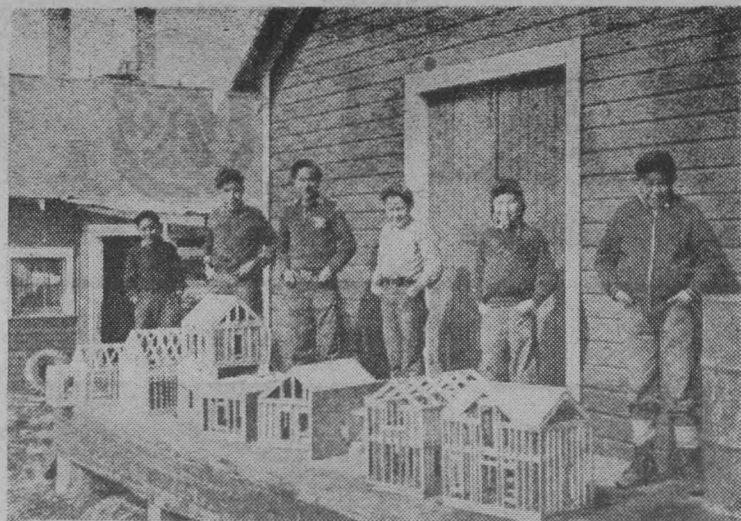
All former members of the Saskatoon Arts and Crafts Society were asked to keep May 8 free for a meeting in the Art Centre when vacancies in the executive will be filled and plans discussed regarding fall activities.

Several pieces of Mrs. Neel's work will be on display — a carved totem pole in color, a thunder bird and Grizzly bear and a unique mask done in red cedar and fired sufficiently to give it a dark, rich shading.

Mrs. Neel was an Indian girl born at Alert Bay, C.B., who had been trained in the art of carving by her grandfather, remembered and recognized as the best wood carver on the Pacific Coast. Now married and with a family

of six, Mrs. Neel has continued her carving and has had her work displayed in several Canadian cities. Two of her pieces are in the Montreal Museum of Fine Arts.

She moved to Vancouver in 1943 and in 1946 began devoting all her time to carving. She has a work shop in Stanley Park and the last two years she has been giving special time to the restoration of old totem poles at the request of the University of B.C. where she also conducts classes. She views her arts, as a living expression of her people's culture. Her work has become known and today she has difficulty in meeting the demands for her original Indian carvings.



The Lejac school pupils are learning house building in a very practical way as one can judge by the models displayed above.

Indians Are My Flock

By Fr. G. Clenaghan, O.M.I. (in Oblate Missions).

My missionary business is Indians. Canada is full of Indians and to mention the various races and tribes found in this land would take pages. However, in our Vicariate of Prince Rupert, practically all are of Athapascan stock which name is derived from the Athabasca Lake in the Provinces of Alberta and Saskatchewan where these Indians formerly dwelt.

The Athapascans always referred to themselves as the Dene race; the word *dene* in their language simply means "men". Obviously they, as so many other primitive peoples, wished it to be understood that none but their own race was worthy of being called "men".

I should mention that a race embraces several tribes, the latter being again divided into bands, according to the settlement or reservation. For a radius of about fifty miles around our school here at Lejac are to be found members of the Carrier tribe with a total of about 1,100 people grouped into 30 bands.

The origin of the name, "Carrier", is interesting. It appears that in the days before the coming of the Black-robes, when all these Indians were pagan, widows were obliged to have the bodies of their dead husbands cremated. Whatever charred

bones remained when the fire had died down, were gathered together, tied in a piece of deerskin, and carried on the head as a token of widowhood. When the early French-Canadian pioneers saw this, they called the people, "porteurs". This name was translated into English and so today the people are still called "Carrier".

At Lejac Indian Residential School we have 90 boys and 94 girls. Not all, however are of the Dene race. Some come from really far north, in the Vicariate of Whitehorse (Yukon Territory). Indeed, there is so much difference in the dialects of the various Dene tribes that it is seldom one hears the children speak their native tongue. English is the language of the playground as well as of the classroom.

Besides my duties at the school, teaching Catechism and acting as chaplain, I look after two reservations, Stella and Fort Fraser. The former is about six miles from the school on the western end of Fraser Lake, the latter nine miles away at the opposite end. I say Mass at each reservation on alternate Sundays and manage to visit them as often as I can. For the greater feasts of the Church, I spend two or three days at one or the other of the reserves.

The Travels of St. Paul

GERALD TRACY, S.J.

EARTHQUAKE AT MIDNIGHT

Now that the bad men of Philippi saw what Paul had done, and realized they could not make any more money from the smart things the little girl did when the devil was whispering to her, they got very angry. They grabbed Paul and Silas and dragged them to the market place where the judges of the city were holding court.

The bad men shouted out to the judges: "These two are making a lot of trouble in our city. They are Jews and are telling us to do things that are against the law for we are Romans." Then all the crowds in the market place shouted out against Paul and Silas. The magistrates or judges said: "Put them in prison." Then the soldiers came and whipped the Apostles and beat them with iron rods and threw them into prison. And they said to the jailer: "Keep these two men chained fast and be sure they do not escape."

The jailer placed them in the strongest cell, far back in the prison and chained them to the prison wall so that they could not move. As soon as night fell Paul and Silas began their evening prayers, and when they finished they started to sing the Benediction hymn *Laudate Dominum* — "Praise the Lord, all nations and peoples." All the prisoners listened, very much surprised.

At midnight, while the Apostles were fast asleep, a great rumbling noise was heard as a big earthquake shook the prison to its foundations. All the prison doors flew open and the chains on every prisoner fell clanking to the ground. The jailer jumped out of bed and saw the prison doors wide open. He thought the prisoners had run away, so he drew his sword and was about to kill himself when Paul shouted out: "Don't do that, for we are all here." Then the jailer grabbed a lantern that had fallen from the wall and rushed over to Paul and Silas. He was trembling all over, as he brought them out of the prison and cried: "Sirs, what must I do to be saved?" "Believe in the Lord Jesus, and you and your entire household will be saved," answered Paul and Silas.

They went to the jailer's house and began explaining all the things our Lord had taught and done. The jailer and all his family were baptized at once. He bandaged the bleeding wounds of Paul and Silas, and gave them food for they were very tired and hungry. And he said to them: "We are all happy, thank you, for we now believe in the good Lord Jesus."

McIntosh, Ont.

25 years in the wilderness

In May 1925 the McIntosh Residential School was ready to receive pupils. Father Brouillet, O.M.I., who had visited periodically the Grassy Narrows Reserve, saw the need of a school in the district and thought that the best location would be in the vicinity of McIntosh, where some Indians used to live.

It was upon his suggestion that Father Beys, O.M.I., then Provincial, asked the Dominion Government to build a school at McIntosh. Assurance had already been given of the erection of a school at St. Philips' in Saskatchewan. St. Philips' was postponed so that the funds might be available for the McIntosh school. After some hesitation about the site: Quibell (a bay at the north end of Lake Canyon), and a strait which separates the Forest and Canyon lakes, the latter location was chosen, on account of the clear and abundant water which flows by and for the waterfall which could operate a turbine to supply light and power.

Father Boyer, O.M.I., came during the summer of 1924 with Brothers Adolphe and Eugene Gauthier, O.M.I., to clear the site which was then a dense forest. Construction began in July. A temporary hut lodged the Father and the two Brothers and several workmen. On the 17th of February — a sacred anniversary for all Oblates, of their solemn approval by the Church — the first mass was offered in the school.

On May 27th, 1925, Father Brouillet arrived from Grassy Narrows with 20 boys and girls who stared with big eyes at the huge building, at the unusual pieces of furniture and equipment, and at the many pencils and books which would give them the wisdom of the white man. The Oblate Sisters, who notwithstanding their relatively small number, had generously accepted to feed, clothe and teach the Indian children, were there to welcome them, to help them to reconcile themselves with their new surroundings and with signs and simple words to show them cleanliness, house-keeping, sewing, and special reading and writing.

Classes started on June 1st. By July 15th, date of the summer holiday in those years, the number of pupils had increased to 35. Father Camille Perreault, O.M.I., had arrived as Principal on April 28th to remain in charge until Aug. 1926. On May 27th, 1925, Archbishop Béliveau at the occasion of his first pastoral visit solemnly blessed the school and the power house.

A large addition built in 1926 by the Oblate Fathers accommodates 125 pupils. At present there are 126 pupils (57 boys and 69 girls), belonging to 19 reserves.

The number of registered pupils, to date, is 268 boys, and 29 girls.

The Sisters, besides their regular work in the school, found time to dispense medicine, often needed, and to attend the sick at home. In order to imitate St. Vincent of Paul and to win the confidence of the Indians they even accepted at times to care for abandoned babies who, normally, should have been kept by relatives.

Several Indians would bring their children to the school at a tender age so as to give them a better chance to live.

Considering the strong hold of paganism and the unsettled state of the aborigines, the results achieved, though not overbrilliant, are really gratifying, and thanks are extended to all the good souls who laboured devotedly in this isolated post during the past quarter of century, to the Indians who trustingly cooperated in the difficult task of true education, and mainly to God, the Author of all good.

Large Crowd Sees Second Camperville Boxing Show

Another large crowd of more than 500 enthusiastic fans was on hand Feb. 26 for the second amateur boxing show in the new gymnasium at Camperville, which was opened with a boxing program last November. The programs are presented by Father Plamondon, of Camperville, with the assistance of the R.C.M.P. detachments.

A total of eight bouts, plus an added attraction of a fight between two three-year old twins and a four-man pillow fight, kept the large crowd entertained and all fighters turned in good efforts.

Of the eight bouts, four were won by technical knock-outs, three won by decisions and the other was a draw.

The McLeod twins, Allen and Cecil, aged three, of Camperville, opened the proceedings when they fought three one-minute rounds. Their antics drew lots of laughter from the crowd and put the fans in the right mood for the evening. The fight finished in a draw.

Second bout saw Walter Lari-viere score a second-round technical knock-out over Rene Bel-humeur.

In the third match, Cliff Len-nartz, of Dauphin, scored a decision over Lionel Guiboche, of Camperville, in a three-round battle.

Victor Guiboche, of Camperville gained the judges' decision over Eddie Mitchell of Dauphin, in the next three-round contest.

A first-round TKO was awarded Maurice Guiboche of Camperville, over Nick Kostyk, of Winnipegosis, in the fifth match. Kostyk was knocked down twice in the first round, for counts of nine and eight; the Constable James Gray, awarded the fight to Guiboche after the third knock-down.

Aggressiveness won a decision for Ben Abigosis, of Camperville, over Cyril Demeria, of Dauphin, in the next three-round tilt.

Walter Randall, of Dauphin, scored a second-round technical knock-out over Norbert Abigosis, of Camperville, in the next match.

A pillow fight was thrown in next, with four men fighting blind-folded with sacks of straw. Taking part in the battle were Raymond Beauchamp, Willie Beauchamp, Nelson Guiboche and Archie Lavallee, all of Camperville. Reports indicate Referee Gray took the worst beating in the melee.

An exhibition of smart boxing featured the semi-final bout when Thad Sosnowski of Dauphin, and Robert Lavallee, of Camperville, battled three rounds to a draw.

In the feature bout of the evening, Mel "Smoky" Mouck, of Dauphin, scored a first-round

technical knock-out over Joe Klyne of Camperville, in a return bout. In their first meeting, Mouck had knocked out his opponent in the third round.

Referee and master of ceremonies for the show was Constable Gray. Judges were Cpl. B. Littlewood, of Winnipegosis, and Thad Sosnowski, of Dauphin. Const. Sanderson, of Winnipegosis, was timekeeper.



The Statue of Our Lady of the Cape visited the Blood Indians at the end of April and during the time of Her visit there was a great spiritual revival on the Blood Reserve, at Cardston, Alta. We see here Eagle Tail Feather, Holds His Gun, Big Nose, Wolf Boy and Panther Bone escorting the statue into the Blood Reserve Catholic Church. A full report on this event will be published in the June Issue of the I.M.R.

CHIEF TOM ROY OF WHITEFISH BAY

WHITEFISH BAY, Ont. — Chief Tom Roy, 30, is one of the youngest Indian chiefs in office in Canada. Educated at Whitefish Bay Indian Day school, his state of health did not allow him to enlist during the last war, but he served his country working in war factories.

Chief Roy is very active in educational, cultural and recreational activities. Several times he has travelled to Ottawa in the interests of his people. He has recently opened a store on his Reservation and he also operates a tourist camp on Cay-yard Lake, which camp he intends to staff with all Indian help. His experience in guiding and his trust in native talent should make this venture successful.

New Day School

Through the ceaseless efforts of Superintendent M. Patterson a new day school has been erected on Whitefish Bay reserve; it is scheduled to open by the middle of May. This new building will allow for greater educational services and allied activities. The Indians are grateful to Mr. Patterson, and will give him their fullest cooperation, under the guidance of Chief Roy and the elders of the Reserve.

Easter Sunday

Mass was celebrated on the reserve Easter Sunday by Fr. A. Lacelle, O.M.I.; fifteen communicants received the sacraments. Plans are being made to accommodate the visiting missionary so that church services may be held in a properly equipped chapel.



Father Lacelle, O.M.I. with Chief Tom Roy

Protest Jap Influx

VANCOUVER, April. — Pacific coast fishermen, both in Canada and the United States, fear a new Japanese invasion of rich salmon and halibut fisheries.

Traditional fishing grounds of the salmon-catching Skeena Indians are not free from the threat of Japanese infiltration, fishermen claim. The Japanese have entered other coastal fisheries.

"The livelihood of the Indians is imperilled", Harold Sinclair, of Skeena, told a convention at the northern fishing village of Bella Bella this week. "Some canneries have discharged many Indians and white workers. They have been replaced by Japanese."

Protest have been made to both federal and provincial government fisheries authorities with demands that the influx of Japanese be halted.

CARDSTON, ALTA.

Visitor

Mother Rose Vincent, Provincial, was welcomed at St. Mary's School on the 1st of April. This was her first visit here as Provincial. On Sunday, the 2nd, we had a reception for her. Although she was a stranger to us, we feel that she loves us already.

Weddings

On March 25th, 1950, Saturday, Nellie Eagle Child was married in the Church, to George Black Face, at St. Catherine's Church, Stand Off.

On March 27th, 1950, George Black Water was married to Olive Good-Rider, at St. Mary's.

In hospital

On Friday, April 21, Lorette Mills was rushed to the Hospital in Cardston. She was suffering from a severe pain in the right side. After thorough examination, Doctor Key, judged it wise to operate her. She is recovering nicely.

On April 25, Delphine Fox was rushed to the Hospital. We wish them both a speedy recovery.

(Rosie, Grade VI.)

Boxers

Five of our boys went to the Boxing Tournament, in Cardston on March 3rd. They were Gilbert C. C., Herman Heavy Shields, Earnest Black Rabbit, Levi Black Water, Albert Many Fingers, and Bernard S. B. S. One of our boys won a trophy.

On March 22, the same boys went to another boxing match. This time two of our boys, Gilbert and Herman won.

We hope that these boys will be champions some day.

(Marvin Fox, Grade VII.)

Class Room Activities

Our busy classmates in Grades V and VI illustrated their Social Studies. Project "The Explorers of New France". The pictures are 18 by 24 with the principal dates of exploration printed on each. These illustrations when completed were pasted together to form a roll 50 ft. long. Then, the machine to show their pictures in a moving form was made. When everything was set they invited the pupils from other classrooms to their show. They received many compliments which they really deserved. Their drawings are very clever.

A little donation was asked for admission. To their surprise, they raised \$3.30. With this money they bought candies to brighten Easter Day for our Catholic Patients at the Camsell Hospital, in Edmonton.

Quite a smart idea, don't you think?

(Helen Weasel Head, Grade VIII.)

LE PAS, Man., April 27. — Forty-nine cases of measles are being treated at York Factory, 150 miles southeast of Churchill on the Hudson Bay coast.

Twenty cases are among residents of York Factory. The other 29 were evacuated from trapping grounds at Kaskamatta, 90 miles farther south.

Two nurses, Catherine Goodman and Catherine McIvor, flew to York Factory this week with Dr. R. F. Yule, medical supervisor for northern Indians.

This is the first measles epidemic at York Factory in 40 years. The same epidemic has hit a number of other Manitoba settlements including Duck Lake and Churchill.

INDIAN UNION VIEWS DIFFER

SASKATOON, Sask. — Delegates to the Union of Saskatchewan Indians' convention, April 28, are divided on some issues but seem to have reached agreement on the need for:

1. Better health provisions for all Indians;
2. Equal educational opportunity with the whites;
3. Better provision for the aged.

Otherwise, three clear-out opinions appeared to be emerging during Thursday's meeting.

An older group seemed strongly in favor of doing nothing that would prejudice the rights of Indians to treaty money, tax-free land and the like.

Another group favored action urging the federal government to fulfil all its obligations under the Indian treaty, with the matter of full citizenship for Indians left for later action.

A younger element seemed to favor citizenship demands now, as a means of getting respect for treaty obligations.

Jim Strawberry Wins \$750 Prize

ROCKY MOUNTAIN HOUSE — Lady Luck smiled on 19-year-old Jim Strawberry of the non-treaty Chippewa Indian tribe of the Rocky district when his ticket was drawn for the door-prize at a dance held under the auspices of the I.O.O.F. Lodge here recently.

The prize was a holiday in Mexico or its cash equivalent of about \$750. Young Jim Strawberry, who was married last fall, turned thumbs down on the southern holiday where his shiny new Canadian dollars would buy more when exchanged for the devalued Mexican pesos. Rather he preferred to make plans to buy himself a fine team of horses and new wagon and put the remainder of his fortune in the bank under the trusteeship of Mr. T. G. MacLeod, Indian Agent for Rocky Mountain House.

This latter choice is of special interest because young Jim is one of the few remaining non-treaty Indians in Canada today. Jim's father, Jo Strawberry, signed for treaty with Crees some three years ago, but his son and the rest of the Chippe-was refused to join him, so this small fortune is of great significance to this small band struggling along without any extra assistance from the Canadian government. Mr. MacLeod in his 27 years of service with the Indians knows of no other occasion when an Indian was the recipient of such an unusually lucky "windfall".

The team of Cavalcade Petroleum Ltd. and Capewell Petroleum Ltd., Toronto, will spud in the Red Pheasant No. 2 oil well on Indian land south of North Battleford, it was announced by J. W. MacKenzie, managing director of Lloyd Petroleum Drillers Ltd., who has the drilling contract.

Mr. MacKenzie stated that the information obtained from the first well, abandoned March 25, was "exceptionally good" for a wildcat well in that area and the decision was made to drill the second 2½ miles to the north.

The second well will be located near the south border of the Red Pheasant Indian reserve, 27 miles south of North Battleford, six miles northwest of Cando, in range 15, township 40, section 17.

The permit of the land was signed with the department of Indian Affairs, Ottawa, through the department of mines, giving the standard royalty of 12½ percent on any oil or gas found.

Blue Quill School Wins T. B. Poster Award

ELK POINT — Students of Blue Quills Indian residential school, five miles northwest of St. Paul, were proud recipients of prizes recently awarded in a poster and essay contest sponsored by the Alberta Tuberculosis Association.

A poster submitted by Alex Janvier was awarded first prize. It was chosen, not only because of its color and well-executed design, but also because of the important message it conveyed.

An entry by Miss Cherry Martin was awarded third prize in the competition. It also placed among the winners because of its message and design.

An essay submitted by the grade 7-8 group at Blue Quills was awarded third prize in the essay competition. This group, which is instructed by Rev. Sister Cecile Bandet, will receive \$10 either in cash or school equipment.

Alex Janvier will receive \$5 cash as his prize, while Miss Martin will receive \$2.



Premier Louis St-Laurent paid a visit to the Walpole Island Chippewas, near Wallaceburg in Eastern Ontario. He was given a lovely handmade carpet made by the Indian children of Walpole Island. The Prime Minister is seen here thanking the pupils who made the beautiful gift which was much appreciated by Mrs. St-Laurent.



Double wedding at Telegraph Creek, B.C.: Mary and Susie Corlith were married to Andrew and Bobby Quodz by Fr. J. Forget, O.M.I.

Cowichan News Reel

New Buildings

Somenos Indian Reservation is taking a new appearance. Four new houses are being built by the natives themselves. Mr. Bill Thorne is contracting for two of them. Much credit for these improvements goes to the Indian Department who provided the grants for better and cleaner homes.

Increasing Population

The Cowichan district Indian population is increasing by about 20 a year—3 baptisms on Easter, 6 in March, 5 weddings since January.

Holy Week Services

Record crowds attended Palm and Easter Sunday Masses in Tzouhalem. The church was bulging. Young and old people met at the Communion rail on Easter. Time to perform Easter duties extends to June 4th. All good Catholics should be anxious to go to Confession and Communion at least once a year.

The Tekakouita Girls' Club donated most of the flowers which decorated the altar for Easter: lilies, tulips and hydrangeas. Many thanks to those generous young girls.

On the Stage

The Duncan Indians, under Mr. Frank Morrisson's direction are preparing to stage the first Indian Operetta, interpreting the legend of the Thunderbird. You will hear more about this!

Sports on the Front Page

Duncan Senior Native Sons playing in the Victoria and District Soccer League are claimed to be the best Soccer players on Vancouver Island.

The Duncan Junior Native Sons have won all their soccer games of the season. The last victory was a 9-0 shut-out over the Saanich Indian Junior team.

The Junior Native Sons are entering a baseball team in the Duncan Junior baseball League this year.

The Tekakouita Girls' club has formed two softball teams. There will be good competitions on hand.

The T. A. B.

New officers were elected for the Tzouhalem Altar Boys Society. President: Dennis Alphonse; Vice-President: Ronald George; Secretary: Gary Charlie; Treasurer: Percy Modest.

The purpose of this club is to help young boys to lead a good Christian life and to further organize sports among them...

Corpus-Christi Day

Corpus Christi Sunday, June 11th, is the Sunday of the year in Duncan. Close to 800 Indians will gather to take part in the procession presided by the Bishop of Victoria the morning. In the afternoon they will participate the sports where close to \$200. of prizes will be given away.

The success of the day is due to a Committee elected by the Executives of all the Indian clubs of Duncan.

Franchise Will Aid His People Says F. Calder, First Indian M.L.A.

"Being invited here shows a true type of fellowship," said Mr. Frank Calder, first Indian M.L.A., for Atlin, addressing Duncan Rotary Club at the Legion Hall on April 30.

Speaking on a non-political topic, Mr. Calder gave the Rotarians his impression of how the Indian stood in B.C. at present. He was introduced to meeting by Mr. Andrew Whisker, M.L.A., Cowichan-Newcastle.

Indians Changed

Mr. Calder said that the native question has not been brought to the eyes of the public. He stated that there had been no Indian wars in British Columbia and that the Indians had welcomed the settlers to this Province.

He said that at present there were no treaties with the Indians in B.C. and that the whole of the Province was, as it were, an Indian reservation. He added that the Indians were not supposed to go to war or pay taxes, but they did.

Mr. Calder went on to say that when the Indian Act came into being, at the time of Confederation, surveyors came in and the Indian reservations were set out and the Indians put on them. He said that this change of environment changed the Indians, made them more secluded and gave people the idea that they were different and shy.

Steady Progress

He stated that the Indians had been very much surprised when the franchise was granted to them "out of a clear sky". He added that it came so suddenly that 50 per cent of the Indians in his constituency were afraid to register.

He claimed that it was a step forward, because for the first time it gave the Indians a legal voice in Canada and put them in the position of being able, in a few years, to help build this Province.

Mr. Calder said that he had found that he was the first Indian ever to attend U.B.C. At present there were seven Indians enrolled.

He declared that the Indians in Canada were steadily going ahead, and that in time the Indians would prove their worth to the Province.

NECHAKO, B.C.

Residents of Fort Fraser Reserve expect to have a gala day on May 24th. Coach Stephen Maxime is already making plans for having his softball team lined up to meet Stellako and a thrilling game is assured if we are to judge by the keen competition of former years. It is hoped that a regular league will be arranged this year with teams from Fort Fraser, Stellako, Stony Creek and Fort St. James competing for the honours.

Due to severe weather conditions this year the hockey season left many fans disappointed. Few games were played and consequently no team could claim the Nechako Valley Championship. In the first game of the season the Fort Fraser Rangers won by a narrow margin of 6-5 over the Stellako Tigers. In a return game the Tigers came out on top. Later, Stellako were victorious over Fort St. James and also Fort St. James over Fort Fraser.



The annual canoe races are the greatest favorite sports at Duncan, B.C. (Photo courtesy Mr. Louis Williams).

"The democratic 'set-up' of a country can be judged by the attitude of its people towards minority groups", he concluded.

Mr. Calder was thanked by Mr. A. H. Plows. Mr. J. S. Lawrence presided.

Prominent local Indians who were guests at the dinner meeting were Messrs. Charlie Williams, Eddie Elliott, Mike Page, Canute Lemoe, Joe Elliot and William Joe.

CALDER VISITS ST. CATHERINE I.D.S.

DUNCAN, B.C. — "It is the most modern Indian Day School I have visited" says Mr. Calder.

Mr. Calder, first Indian to become Member of Parliament in B.C. Legislature, expressed joy and satisfaction in a short visit to St. Catherine's consolidated Indian Day School in Duncan, B.C. He was very much impressed by his visit of three classrooms, the girls' home economics and the boys' carpenter shop. "The children are receiving a good training here, they are equipped for life here."

The children of St. Catherine school were honored by the visit of one of their own who had fought his way up to an important position in B.C. Government. "It took much hard work and sweat to reach there," said F. Calder to the children, "it is only through hard work and perseverance that you will get any where in life."

Mr. Calder thinks that the Indians of the Cowichan district should be proud of their school and do all they can to make a success out of it by their entire co-operation.

Faced Starvation Relief Flown

CHURCHILL, Man., April 25 — Maj. B. L. P. Brosseau, army medical officer at nearby Fort Churchill, says, that Indians in the Lake Ennadia district, 300 miles northwest of here, are on the verge of starvation.

He examined the Indians, after being flown into the district to return an Eskimo woman treated here for illness.

The army officer said the Indians' inadequate diet has shown up in various ways, including skin diseases.

Food was flown into the district and the district of Padlei after reports a few weeks ago of famine among the Manitoba's northern residents.

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Always Please
Special Rate
3 for \$2.00**

We look forward to publishing news of the Softball League and would welcome pictures of the competing teams.

G. Clenaghan, O.M.I.



The Kuper Island Senior Girls who took part in competitive sports recently. The Kuper Island School is under the direction of Fr. J. Camirand, s.m.m.; it is located opposite the East Coast of Vancouver Island.

COMPETITIVE SPORTS FAVORED AT KUPER ISLAND SCHOOL

Girls Face First Competition

MARCH 26 — The long-awaited day finally arrived when the Kuper girls basketball teams were to meet the Chemainus Public School girls in the first competition of the season. Our opponents were very quick, we knew, but we had lots of prayers on our side. But despite the reach of Ruth Charles and Marie David, the leap of Lilyane Antone and the gyrations of Agnes Harry, the second half saw Chemainus creep slowly ahead. The whistle seemed to check all our well-laid plans. Our guards were brilliant acrobats, and our month's practice didn't seem to be sufficient, so we let our opponents take the game with a slim margin—20-21 for Chemainus.

They appeared very eager to return the game in our gym next week. They can hardly guess what we have in store for them.

Boys Meet Chemainus Champions

Several times during these last few seasons have Kuper boys sallied forth to do sports battle with the Chemainus basketball teams. As evidence of their fine sportsmanship, our lads usually let the white boys win. But came the day, — March 26 — when our girls were determined to show what could be done after one month's strenuous practice.

Arrayed in their blue and white gym suits, and armed with great trust in Providence — to say nothing of their own prowess, they stormed off the boat to meet their opponents, the Chemainus Public School Girls. And what happened? Yes, they lost after a hard fight, 20-21 was the score for the first game and, for the second, with the senior team, 7-11. But wait. We shall have them on our own ground next week for return games. Then, let the C.C.'s 'ware of the K.K.'s.

Saanich News

On March 17, a card party was held in the parish hall. It had been organized by the C.Y.O. All those present had a very interesting evening. The door prizes went to Art Cooper and Martin Cooper, Jr. Marie Cooper won the first prize for ladies, Anna Paul, the second prize. The men winning at cards, were Joe Sam 1st, and Earl Claxton 2nd. Ann Elliott and Jimmy Olsen received the consolation prizes. Refreshments were served by the C.Y.O., under the direction of the social committee chairman, Marie Cooper.

The first educational show took place on March 24th. The C.Y.O. who are sponsoring those educational films hope to have them regularly, in September. The films shown were: "Stocking Romance", "This Changing World", "Keep Them Out", "Sky Line Trail" and "Broadcasting". Ann Elliott, C.Y.O. Cultural Committee Chairman, thanked all those present and promised that the C.Y.O. will endeavour to bring more films of educational value to the Saanich Reserve.

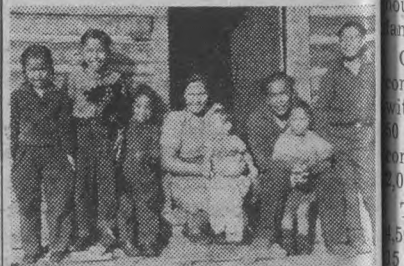
Special Meeting

On March 16, a special meeting of the West Saanich Band was held at the Junior Tsartlip Indian School, to meet a representative of the newly formed Brentwood Water Board. This community, which is next to the Reserve is having a water system put in. The Board is anxious to help the local Indians enjoy the same utility. Following a lecture by Mr. M. Atkins, the local Indians named a committee to study the situation. Were elected David Elliott, Chairman, Horace Paul and Arthur Cooper. On March 29, they met Mr. V. Dawson, Chairman of the Brentwood Water Board and had with him a preliminary discussion, which,

it is hoped, will lead to a meeting with the entire board.

On April 28, an all Indian concert took place in St. Ann's Academy Auditorium. It featured 3 short plays: "The Life for Mother", "Schooldays" and "Tekakwitha's Rosary"; also singing by the Tekakwitha Choir and the Kuper Island School Choir. Dr. G. C. Carl, director of the Provincial Museum gave an address; Miss Janie Underwood, T.G.C., welcomed the guests.

The concert was the joint organization of The Kuper Island Senior School Pupils, The Tekakwitha Indian Girls' Club and The Indian C.Y.O. Guadalupe Chapter; it was sponsored by the Catholic Women's League.



The Jack Pete family of Iskut Lake, B.C.

Plan T.B. Check for north Indians

PRINCE ALBERT, Sask., April 24—More than 3,000 treaty Indians in Northern Saskatchewan will be checked for tuberculosis in a survey beginning June 19.

E. S. S. Jones, superintendent of Indian Affairs, has announced the tests will be made in 13 northern settlements. The medical staff will travel by plane.

Treaty Indians in the rest of Saskatchewan were examined last year.

STATE and CHURCH WORK HAND IN HAND AT GREEN LAKE SETTLEMENT



Parishioners leaving the new Catholic Church after Sunday Mass, at Green Lake, Sask. (Photo courtesy Saskatoon Star).

The March of Time at Qu'Appelle Agency

By W. STOKES (Regina Leader Post)

The sound of hammer and saw, echoing over reserves along the Qu'Appelle valley as the Indians complete new homes, heralds an improved economic situation and better mode of living for the residents.

These reserves are located north and south of the valley, the Assiniboine near Sintaluta, the Okanese and Peepeekisis near Indian Head and the Pasqua and Piapot southwest of Lebret.

The Indians are enjoying better economic conditions than for many years, partly due to the interest of the federal government and to the fact that war veterans have returned to spend their gratuities on farm machinery. The veterans have also brought home modern farming ideas and methods which are proving a boon for all.

That the Indians are beginning to enjoy a better standard of living is shown by the numerous homes being built this fall. Log cabins chinked with mud are a thing of the past. Some of the new homes are of two-room frame construction, eventually to have a kitchen added when more money is available. Dwellings will be finished with brick veneer siding and shingled roof.

Members of the Blackbear band are erecting some of the finest of the new houses, four rooms with full basements and soft water tanks. These Indians recently agreed to sell part of their land. With this extra money and by agreement with the federal government they are building new homes. On another farm in the same reserve a two-room cottage was built for the older people and a four-room, two-storey house for one of the sons and his family.

On the Assiniboine reserve, comprised of 63 sections of land, with 300 Indians living in about 20 homes, the main source of income is mixed farming. There are 2,000 acres under cultivation.

The Okanese band of 400 has 500 cultivated acres. Eight of the 15 veterans have complete new tractor outfits, which are in addition to seven other outfits on the reserve. Mixed farming is also the major source of income here and there are 300 cattle on the reserve. Stock is improved by bulls purchased at Regina winter fairs. Eight bulls are kept, four Short-horns and four Herefords, one of each breed being replaced each year. Hogs and turkeys are also raised.

On the Piapot reserve there are five complete tractor outfits, owned by veterans, among the 40 families who live off their 1,500 acres of cultivated land.

Pasqua reserve residents have broken 1,000 acres in one tract. On this reserve, the Muscow-

petungs put up more than 1,000 loads of hay this year.

With new road-building equipment supplied to the reserves by the Indians affairs branch, the Indians are replacing the winding trails with straight, graded roads. The roads are also an excellent guard against fire, which has done great damage on reserves in recent years.

While their elders prosper, education of the children is not neglected.

A new two-room day school, 36 by 70 feet, is under construction at Peepeekisis reserve. It will have full basement and hot air furnace. Equipment for manual training for boys will be installed. An adjoining teacherage will be available for a Protestant married couple who will teach in the school.

At No. 1 day school on the Assiniboine reserve, Miss May Nelson, a Regina normal graduate whose parents live at 377 Leopold Crescent, has taught for almost three years. There is a well-used library and manual training is taught the boys. Across the road Miss Godelieve Vanaelst teaches 35 pupils in the No. 2 day school. Both instructors live in a nearby teacherage.

Forty-two pupils attend Starblanket village day school where M. B. Belyk is principal and Miss E. G. Moen, teacher.

At the Piapot day school is Miss Clair MacDonald, who answered an advertisement in the paper at Tignish, P.E.I., to teach the 42 students. She said Indian children were no more difficult to discipline than whites "but at times I find it hard to keep them from laughing and singing and being happy!"

In speaking of the improvements throughout his territory, S. B. Holloway, assistant agent, praised the leadership and understanding qualities of the missionaries.

"Their value in all modes of living are inestimable," he said.

Destitute Indians may still receive monthly supplies from the ration house, whose keeping is one of the many duties of the assistant agent on a reserve.

CONVENT WIPED OUT BY FIRE

(Cont'd from page 1)

It sometimes reached a hundred. However, the distance involved in the journey to school and the assiduity of the pupils were also factors in the attendance figures.

Government aid

Since their arrival, they have lived in an old, barrack-like building with only the most elementary conveniences. The Sisters had borne these unhappy conditions without complaint. With the financial assistance of the federal department of Indian Affairs the new convent had been built.

by Jim Wright
(Saskatoon Star)

Green Lake settlement, a hundred air-miles north-west of Prince Albert, is 35 miles north-east of Meadow Lake.

The settlement by the eastern shore of long and narrow Green Lake (marked on large-scale maps), is like many another northern outpost. It is both old and new. A hundred years older than many prairie agricultural villages, Green Lake was a Hudson's Bay Company fur-trading post after absorption of the North West Company.

Today's Green Lake is new, both buildings and ideas. The Roman Catholic Church, which entered the area in the wake of the Hudson's Bay Company, abandoned its original log church building on the old site, now occupies a frame building on the new site. The Hudson's Bay Company has a neat appearing store and manager's residence. The Saskatchewan Government buildings of spruce lumber milled in the vicinity, include a modern school, children's home, administrative office and residence, and Diesel power plant.

Not far from where the Cowan River flows northward into the Beaver River, Green Lake—once a lucrative fur-trade post—is at the far northerly fringe of Saskatchewan agriculture settlement.

The soil is light and sandy but the water-table is high, and alkali is unknown. Oats, barley and wheat are grown in limited quantity so far, and haulage westward to Meadow Lake, nearest railhead, is over an unimproved road that becomes boggy in wet weather, despite the corduroy.

Green Lake now hangs precariously—in a socio-economic balance—between a fur trade post and a frontier agricultural potential. Sparse population is largely Metis (mixed European and Indian) a new North American segment of race arising out of a union of older races.

From Punichy area, the Saskatchewan Government moved 21 semi-destitute Metis families to Green Lake. The families had been squatting by the road-allowances without economic facilities or much hope for the future. At Green Lake these families were to have 40 acres of bushland, much of it cultivable, with an option on another 40 acres. Whatever the reason, the fact is that out of the 21 family heads, only six remain in the Green Lake settlement.

In Green Lake last Sunday I asked Social Welfare Deputy Minister J. S. White, "Where have the other 15 families gone?"

"We don't know," he said, "though some of them did head back for Punichy."

Government cats equipped with bulldozers are clearing bush from 40-acre plots, in the hope that those settlers who stay may prove to themselves the semi-

agricultural settlement scheme is worthwhile, and set an example for further settlers.

There is a government farm employing six Metis men. This farm experiments to find out the most suitable crops for the area sets a local example in agriculture, encourages settlers to till the soil while paying them take-home wages.

The little, but long and narrow lake has jackfish, pickerel and some whitefish. For its size the lake is deep, and shelvy. So shelvy, settlement children are discouraged from bathing in it—they might step off a two-foot shelf, down onto a ten-foot shelf. The longest sounding line that has been let down is said to have reached 800 feet without getting bottom.

Our Norseman plane grounded the pontoons on a shallow sandy beach four feet from the shoreline, but the Hudson's Bay Company factor explained steep drops in the lake-bed lay a few yards out.

Last Sunday afternoon under an overcast autumn sky was a belated official opening of the Green Lake Children's Home. The home for otherwise homeless Metis children was in successful operation during 15 months or more, but the official opening had a series of delays. Mr. White explained the official delay, "as possibly due to trying to do more things than time will allow us to keep up with the ceremonial side of it."

The official opening in the basement recreation room of the administration building, was attended by settlement residents, and visitors from as far away as Meadow Lake and Ile-a-la-Crosse. First called to speak was Miss Marie Parr, former Saskatoon resident, University of Saskatchewan graduate, and direc-

tor of child welfare division, Department of Social Welfare.

Miss Parr was impressed with the physical and mental health of the Metis children in the children's home. She hoped they could attend high school after public school, and that they might have "opportunity and help to find their way in this or some other community after graduation."

Miss Isobel Scriver, formerly of Cumberland House, and before that, Wolsley, Saskatchewan, for 14 months motherly administrator of Green Lake Children's Home, smilingly upbraided the chairman for calling upon her to speak "when you know I'm no speaker," and got a very large hand as she sat down.

Father Le Brae, local priest, appreciated "the work done in caring for homeless children. This is just as Jesus would have it done," he said.

The Rev. Robert Hall, of Saskatoon, superintendent for northern Saskatchewan, United Church of Canada, hoped "a way may be found to let the people of agricultural Saskatchewan know about the great job being done for the children of Saskatchewan's northland."

"Frankly," he said, "though I, like others, had read and heard about the north, I did not begin to know it until I had the privilege of coming in myself . . . our government schools are helping build self-respect, participation and initiative among the long neglected children of the north." Mr. Hall commended Father Le Brae, referred to pioneering religious efforts of both the Roman Catholic and Anglican churches, adding . . . "how delighted they must be now that others are coming in to help further the teaching and example of Christian principles."

J. H. Sturdy, minister of social welfare and rehabilitation, outlined "the sudden impact of European civilization on the North American native population." This, he said, "could not help but bring about serious problems . . . Problems, that cannot, by their very nature and complexity, be solved overnight . . . both the maternal and paternal ancestors of our Metis were blessed with a high degree of courage . . . All that a government can do is to open the way for opportunity and adjustment in a changing civilization . . . Your leadership is coming from out of your own."

Green Lake School Principal John Poitras, dark-eyed and fine-featured Metis of French, Irish and Italian descent, read from the school student newspaper "Whispering Pines" and said: "Two years ago we had three separate old log buildings for schools . . . Thank God we now have a modern school with lots of windows, individual desks, and electric light when we need it."

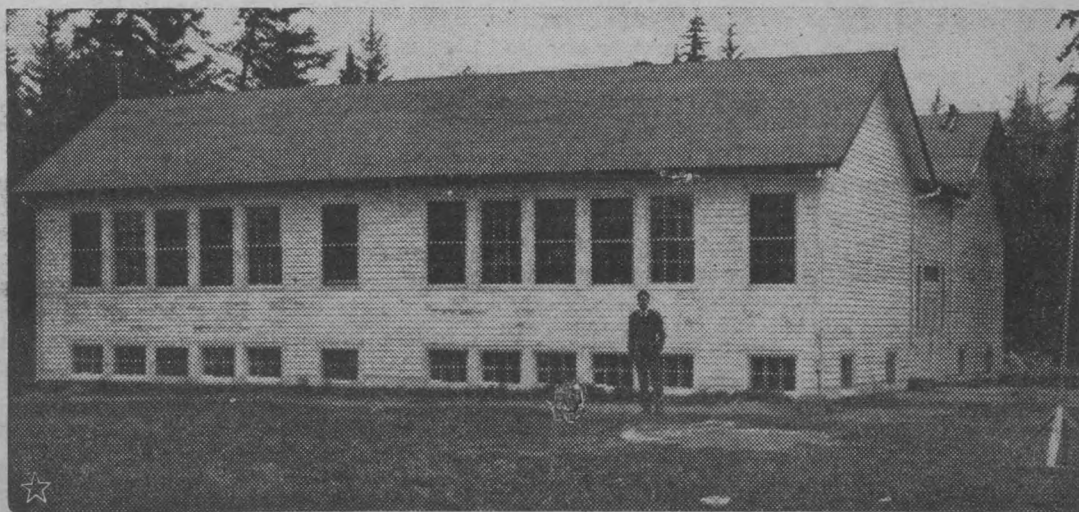
Eskimos May Be Evacuated

OTTAWA, April 26. — A band of primitive Eskimos facing starvation in the Lake Ennadai district in the North West Territories may be evacuated by air to Lake Nuelin, 130 miles away.

Officials of the North West Territories Council in Ottawa said plans are under consideration for the complete rehabilitation of the small band, believed to be the last surviving remnants of the caribou-eater Eskimos.

First reports of starvation among the Eskimos, estimated to number "slightly more than 30", reached Ottawa a few weeks ago and a plane-load of food was flown into the district by the R.C.A.F.

It was hoped the entire band could be evacuated to Nuelin Lake, 130 miles closer to Churchill, where a trading post and a fishery is located. At Nuelin Lake the band would be able to obtain employment at the fishery.



St. Pascal school at Green Lake, with principal Mr. John Poitras in foreground. Three nuns assist the principal in teaching 165 pupils in grades 1 to 9. The school was erected in 1947; it is lighted by electricity generated in a diesel plant supplying the settlement. (Photo Saskatoon Star).



Chapter XX

The Lie

TEGAKOUITA, deeply abiding in her faith in God and the Lovely Lady, prayed and fasted, though from the intensity of her life her health was sadly in need of nourishing food. At night she scarcely lay down. By day the chapel was her home, as indeed it seemed to be the home of all the dutiful Christians during the next three days.

On the morning of the third day of the seven she opened her heavy lids and found herself upon her knees under a tall cedar tree. The heat and the air of the cabin were stifling, and most of the families slept in the open. She dragged herself to her feet swaying a little, then suddenly became tense and excited.

She smelled rain.

Catching up her light scarf woven from cedar down she began to thread her way among the sleepers toward the chapel, strangely elated, trembling a little. She neared the little church and saw the tall shaman standing, glowering and erect, before his medicine lodge.

"It will soon rain," said Tegakouita. And she hurried faster.

The shaman did not reply, only folded his arms tighter and watched the lightening sky for the first small rain cloud to sail by.

But no drop fell. For two days longer no rain came, though the incessant chanting from the mission chapel pleaded with God to send it. The fields were still dry. The very game in the woods and the lightfooted deer were still and slow.

On the sixth day Tegakouita lay prostrate upon the altar steps at dawn, and Father de Lamberville found her there just as the first cloud broke and a storm known only to hill people descended upon the incredulous Kahnawake, tearing at the lodge poles, twisting young trees and screaming down the hill, leaving freshness of land and spirit behind. One by one the Christians staggered into the church, drenched to the skin, but with heavenly light in their faces. This was a good God. He had sent the rain.

The chief and the shaman and their councilors did not rejoice. The medicine man because his reputation was at stake as much as ever. Burning Eyes because Tegakouita was farther from him than ever and convinced that the White man's God was her portion. Her face was so awed and so lovely that eyes followed her wherever she went, and for once the scoffers stopped mocking her. But she did not notice that. She had gone so deeply into the soul of her religion that she was scarcely aware of what she did except pray.

Her aunt could find no fault with her work. It seemed to do itself. But the face of Tegakouita bothered her. It was like a light in the dark, and by day a radiance that more than lighted up the dim cabin. She could not sleep with so much light near by, and she fidgeted and grew watchful and wary.

Coming in one night after a hard day in the field, she managed finally to fall asleep. Her husband was still not home from the day's hunt, or whatever business had taken him away with his paint and arrows that morning. He had, she noticed, been asking Tegakouita oftener to wait upon him, and while that suited her lazy bones, it did not set so well on her suspicious heart. What made a young girl's face shine so? What but the mating call! Since the seven-day prayer she had joined with the Christians now and then herself, for such a powerful God must be served. But of the essence of religion she had not a trace. (Except to know that love makes the face to shine and love and religion are this much akin.)

It was cooler now, and the autumn colors began faintly to touch the tips of maples and feel for the sumac and woodbine. The harvest work was beginning, and the middle-aged squaw groaned and twisted in her restless sleep of fatigue. Tegakouita, too, lay asleep. She was tired beyond words, though scarcely conscious of it.

Burning Eyes, returning from the long, far chase of a handsome deer, pushed his way into the darkened lodge and dropped, wearily but with satisfaction, upon the first mat that he reached and in a moment was dreaming the whole hunt over again, a cruel smile upon his lips.

The smile was still there at dawn's early light when his wife awoke to take a look at her niece.

Her eyes widened in the semi-darkness. Her husband was not beside her on his mat. He lay beside Tegakouita's mat. A smile was on his lips, as there also was a smile on the mouth of Tegakouita.

The fat squaw's lips drew down, and fire gleamed in her eyes. So that was it, was it? The little baggage! There was your holy savage for you! This was the meaning behind all the requests: "Tegakouita, help with the canoe." "Daughter," for "Burning Eyes called her daughter," "come to the river and help me." This was why Tegakouita had addressed him, not as "father," yesterday, but by his own name, when he had sent her to get his headdress. The Blackrobe should hear of this. Ha —

Tegakouita stirred on her mat and opened her eyes. She was always the first to rise, and feeling herself alone in the houseful of sleepers, she made the Sign reverently upon her body and rose to get her water buckets, as she had done for years.

When she returned to the cabin, most of the family were gone and she set about making breakfast when she caught the venom in her aunt's eye.

"Snake!" the squaw hissed. Tegakouita stiffened her mind against what she felt was to be a new attack. It was horrible to be always under suspicion, and yet from that day on Tegakouita's every move was spied upon. As the hours dragged past the girl spent much time in prayer at her spring for Father was away with the men on a hunting party, and at the spring she could pour out her heart in anguish to the Maker of all springs. It was very beautiful down there now, with the towering trees turned to red and gold and the iris of the spring changed to late asters, purple and white, which the Indian maid gathered and hung upon the spike below her carved cross on the tree trunk. "I will bear all for You, my Lord upon the cross," she whispered daily as she longed for the priest's return. She had a wonderful idea she wanted to suggest to him. A plan to discuss. She wanted to leave Kahnawake and go to the mission on the Sault, on the banks of the St. Lawrence (Richelieu), of which many rumors were afloat. Here, declared visiting Christians, one lived almost as though one had already reached the door of heaven. Here one could pray without being derided, attend Mass and Benediction and practice many mortifications as a matter of high regard.

"My heavenly Father, let it be soon," she prayed at the foot of the cross at her spring, but when the good priest returned once more to Kahnawake, and Tegakouita sought him out as soon as she dared, her aunt had been before her with her suspicions, and Father de Lamberville's face was grave and his eyes questioning when she approached him.

The woman's voice still rang in his ears as Tegakouita shyly pressed her lips to the back of his hand. "There is your Christian for you," the aunt had declared. "I have watched her and waited, and now I say she is not the sainted girl you think."

It was true that upon questioning the wretched woman could bring no proof of what she accused her niece. But Father felt worried. He watched her approach with keen eyes noting her ever present shyness, but the light on her face did not look like one worn by the guilty.

"My Father," said Tegakouita releasing his hand, "I have listened to the tales from the Mission on the Richelieu; how there one may be happy in the love of God and His goodness. My Father, may I not leave Kahnawake and live there among these Christians?"

"I have had some such thought in mind," declared the Père, "but first tell me, Kateri Tegakouita, have you ever been defiled by your uncle?"

For a second Tegakouita's face was suffused with dark blood, and her mouth grew stern. Then, as she lifted honest eyes to his own, Father de Lamberville smiled, and her lips curved again. "It is a wicked lie, my Father. By the cross I carved on the tree at my spring, never in mind or deed has my purity been tarnished — through the mercy of Him who died there."

Chapter XXI

Farewell to Tegakouita

AS de Lamberville watched his little flower grow in grace and holy wisdom, his admiration for her grew apace. But he knew beyond any further doubt that Kahnawake was not the soil in which it could properly blossom. He spent much time in trying to devise a plan for her escape, too, asking Kateri to unite her prayers with his for the answer to their problem.

Her uncle would not let her go if approached, but as the Christians departed now and again to take up a new life at the Sault in the wholly Christian village, Tegakouita's eyes grew mournful and red from weeping. "Let me go, my Father, let me go!" was her plea, but the worried priest's answer was always the same. "Wait a little. God will answer our prayer."

And so, chanting the praises of God down river one day, the answer to the prayer came in form of a courageous Oneida chieftain, named Hot Powder. Hot Powder had been one of the "changers" of Father John Brebeuf some years before. He was hot-tempered and violent, and after hearing that his brother had been killed by a Frenchman, while he, Hot Powder, was cooling off from an argument over the site of his village, another chief, he immediately set out for Montreal, hoping to meet some of the town people to avenge his relative. Before he reached the town he was informed that a hostile Indian, not Frenchman, had killed his brother, and he was ashamed to go back to his tribe leaving him avenged. So he decided to visit friends at Indian Mission on the Sault, near Montreal. When he knew that because of their custom his tribe would go to battle with the killer's tribe at first word, and rather than plunge his own country into war he went to the Christians. What he saw and heard seemed unbelievable. Much impressed he entered into the Christian life there and perhaps as surprised as anyone when he found himself a convert to the Faith and asked for Baptism. From then on, Hot Powder became an apostle and took to missionary work. His friends could scarcely believe that "Okenratshen" (Hot Powder), who blew up so easily, had changed his life. But so many of his Oneida tribesmen followed his example that he was made a chief of these new recruits. His name in Baptism was Louis, and Louis longed to make known this precious new religion entrusted to him. The missionaries realizing that one man like Hot Powder alone can do more than the missionaries themselves at times let him have his desire, and the Oneidas and near-by settlements soon blossomed into conversions under his teaching. Longing for more worlds to conquer, the inspired Indian turned his thoughts to the Mohawk River and received permission from his superiors he soon directed the prow of his canoe toward the Iroquois and Kahnawake. A Huron of Lorette and a Christian relative of Kateri were his companions on his journey.

"Angels of mercy!" cried Père de Lamberville when news of their arrival spread like fire through the village and reached his cabin. And Tegakouita ran to her spring and embraced the tree beneath her Sign.

"Father, I thank Thee! O Spring Eternal, help me to find my way to the ocean of your love at that holy village at the Sault." Bending down to her ecstasy over the brook, the Indian maid once more, as years before, caught her reflection looking back at her. For a moment she stared. Was that Kateri Tegakouita? That lean-faced creature dancing in the water? That deep-eyed squaw with hair braided, plain and unadorned, and so sickly looking? "But I am strong," she whispered to her hungry eyes that met hers in the spring. "And I shall be happy again — at the Mission on the Sault." She sank back on her heels. "I shall miss you, my beautiful spring. Yet missing you I take you with me." Then, as though remembering something not quite settled, she said in more subdued tones, "If I can go with Hot Powder as my cousin, I shall miss you, my beautiful spring, my friend." And filling her bucket she hung a new bunch of early anemones against the carved cross.

The lodge assigned to Hot Powder and his companions was filled to overflowing day after day, night after night, and the zealous apostle preached to his listeners. Told them how like a beast he had been in former years. How the grace of God had reached out and gathered him in. And told them of the peace that had come to him in the Christian village at the Sault, where so many red men lived a life of nobility and devotion. Kateri hung upon his words like one inspired, and she begged Père de Lamberville to speak to Hot Powder. To ask him to take her back with him to peace — to devotion — to love. De Lamberville looked upon her affectionately and promised.

The chief, her uncle, was away making a treaty with the English at Fort Orange, and it seemed likely time, if the devout squaw were to get away at all, to make haste while the chief dallied. When de Lamberville knew that these heretical neighbors were bad medicine for Burning Eyes, and therefore for all the Christians of the village, and most of all for Tegakouita. It would be hard to let her go — this flower of his flock. But this was no place for her now. Already she was far advanced in her holiness, and the bon Dieu knew what might happen to her if she were not transported at the proper moment to more propitious earth.

The Père spoke to Hot Powder. "It is true," the copper-skinned apostle replied. "She should not stay here. As for me, I cannot return to the Sault at once. But I arrange. Let her go with my cousin and my Huron. With them is all safe. I arrange."

Strangely enough, after the last rebuff concerning her niece and Burning Eyes, Kateri's au-

OUR LADY OF THE CAPE



This statue, a replica of the miraculous statue of Our Lady at Cap-de-la-Madeleine, P.Q., where Our Lady's national shrine is located, is touring Western Canada since last fall; the statue travels in a large trailer; during the winter and spring months the visiting shrine has gone through Manitoba, Southern Saskatchewan and Alberta; it is now in Vancouver, B.C.; during the summer it will be taken to Northern Alberta and in the Vicariate of Keewatin.

made no objection to her departure. And the others of the cabin did not oppose her going either. De Lamberville therefore wrote a note to his confere at the Sault Mission, sealed it, and gave it to the overjoyed girl, who gathered her few belongings in a small bundle and waited for instructions.

In great secrecy Hot Powder fitted out a canoe with arms and ammunition. He and his companions shot game and received more from friendly conspirators and laid it away in the canoe. They gathered leaves and moss for beds and awaited the peep of day, when Father de Lamberville came slowly down to the light skiff with Kateri and blessed it and her and the men. He knew how skillful they were as oarsmen and huntsmen, but the journey was long, and the risk even with great secrecy was great also. He knew that until he received word that this wild flower of the Mohawks was safe among her friends, the Christians, far away, on the Richelieu River, he would not again taste the sweetness of peace.

For once forgetting her shyness, Kateri Tegakouita grasped the priestly hands and looked up at him with all her soul in her eyes. "I never forget. Kateri never forget," she passionately said, and de Lamberville knew that neither would he ever forget her burning eyes, now strangely like her uncle's with the fire in them, but with the difference of burning love against burning hate.

Kateri stepped into the canoe. The Huron shoved off, standing for an instant, as it slipped noiselessly into the waves in early dawn, then dropping to his knees he paddled in rhythm with the relative of Tegakouita.

Silently the shore receded. Her beloved hills, her beloved chapel, her beloved spring that was to go with her, even as it was to stay behind, for one moment called to her heart, and she felt she could not let it go. Then her soul was flooded again with joy, and her eyes turned eastward and northward toward the rising sun — toward the Christian mission, where she was to be happy.

De Lamberville turned away, tears blinding him, yet in his breast there was joy. Tegakouita! Shy little Kateri! Blessed Kateri! To be safe among friends. What might she not become? She was truly a saint in the making. Bon Dieu, be good to her!



On a high peak stood another figure straight and tall in the morning sun. A bow tipped with eagle feathers was bent to let fly an eagle-winged arrow. The bow snapped, and the arrow flew. And high on his lonely hill Eaglefeather watched its flight. Saw it drop as he intended it to drop, harmless at the feet of Tegakouita. His pledge of her safety. His farewell. Farewell to Tegakouita!

Startled, Tegakouita picked up the arrow. Then she smiled at the two companions. "A friendly farewell," she told them. And for a moment she thought of the man who had protected her from many an insult — though she had not wanted to become his bride.

"The Chaplet"

G. Forbes, O.M.I.

To most of these picturesque people the Rosary is an old, old story many times told. In very truth the Rosary has been the means of leading them to their present standard of Christian living. The very word, "Chapelet" was incorporated not only into Chinook, but into every Indian language of B.C. It was borrowed from the language of the early French missionaries and traders. The loyal attachment of the older generations of Indians to the Mother of God is well known through their remarkable devotion to the Rosary.

Many times I have seen these older Indians in the agony of death, after receiving the Last Sacraments of the Church, reach with feeble fingers under their pillows for their certificate of the Archconfraternity of the Rosary which some former missionary had told them to hand in to the priest when they were dying. This was their pledge of their devotion to the Rosary.

Many of these pledges were worn and faded, and dated perhaps fifty or sixty years before. But all of them meant that they had kept their promise to Mary. Wandering about from place to place, in hunger and distress, with all the temptations of a pagan world about them, wracked with disease, with little comfort, — yet every day without fail they had kept their trust to Mary, — and now they were waiting for their sure reward, which in a matter of moments they would receive from Mary's Son in heaven.

Many of the Indian mission churches are dedicated to the Blessed Virgin Mary. On the far-flung B.C. Indian missions, along rivers and lakes are small Indian chapels where there is always a statue of the Mother of God, or it may be a replica of Lourdes. At the Rancherie church of Lillooet there is a life-size tableau of "Mary at the Foot of the Cross."

At Langley, where Bishop Bemers first evangelized B.C. Indians, there is the beautiful story of the four small children of August John, who came running to their mother one bright afternoon, each holding a single flower from the bouquet that their mother placed every day before Our Lady's altar in the church.

"How did you get those flowers," asked Mrs. August, for she knew that the statue was high above the reach of the children.

The beautiful Lady gave them to us," replied the very excited children. "We were praying there as you told us to do, and just now she smiled to us, then she bent towards us, and gave each one of us a flower from the vase."

At Cheam near Rosedale, a few years ago, as Louisa, the daughter of the chief lay dying with her Rosary in her hand, she beheld a vision of a group of women about the same age as herself, all clothed in white with flowing blue mantles over their shoulders. They were coming towards her, and she tried to go to them for she knew she would be happy with them.

"Come with us," called their leader, "Ah, but you have no mantle. Go back, child for your mantle."

When Louisa awoke she remembered the vision and asked her father to send immediately for the priest, to receive once more the Holy Viaticum, for so she interpreted her vision. On receiving Holy Communion again, she bid farewell to her relatives, for she was sure now that she had her mantle; and so it proved for she died that evening.

Many authentic stories and incidents can be recalled by every missionary of the wondrous assistance obtained through intercession of Mary Immaculate by means of the Rosary.

DEVOTION to MARY on VANCOUVER ISLAND

G. Forbes, O.M.I.

In a previous article we spoke of the first Catholic missionaries and laymen in British Columbia. Now, we wish to draw attention to their devotion to the Blessed Virgin Mary.

Speaking of some of the earliest explorers, Father Morice, O.M.I., writes: "These Spaniards appear to have been very pious. Before finally setting out for the North each of us promised to contribute to have a High Mass sung in honour of Our Lady of Bethlehem asking her to help us reach the latitude specified in our instructions".

Of the two ships which brought the Spanish garrison to Nootka in 1789, one was named "Our Lady of the Rosary". Martinez, Commander of this expedition, and his two chaplains had Joseph or Joseph-Mary among their Christian names. They landed at Nootka (and the first Mass was celebrated in Western Canada) on Wednesday, a day dedicated to St. Joseph, June 24th, which is the feast day of the illustrious son of Mary's saintly cousin, Elizabeth. The last Mass on Vancouver Island, during the Spanish regime, was celebrated on the feast of the Annunciation, 1795. Writers tell us that the next Mass in British Columbia was that celebrated by Father Demers in the month of the Holy Rosary, 1838, and that, after the departure of the Spaniards, Mass was not offered again on Vancouver Island until the feast of Mary's most chaste spouse, March 19th, 1843.

Born during the month of the Holy Rosary, Bishop Demers as a boy used to walk a great distance every Saturday in order to receive Holy Communion in honour of the Blessed Virgin. After his son's ordination, Mr. Demers revealed that for years he had daily prayed to God and to Mary that his son be a worthy Priest.

In April, 1837, the young priest set out for St. Boniface on the feast of the Blessed Peter of the Order of the Blessed Virgin of Ransom, and during the long voyage he induced his rough companions to observe the month of May, to sing hymns to her as they paddled their canoes, and to recite the beads every evening.

A year later, Father Blanchet left Lachine during the month of May and, after a long voyage during which he gave practical proof of his devotion to the Mother of God, joined Father Demers at St. Boniface. Leaving that city, July 10th, 1838, they journeyed westward, saying Mass whenever they could and singing a solemn High Mass on August 15th, at Fort Constant, in honour of the Assumption of Our Lady. They reached the eastern boundary of British Columbia on the feast of the Founder of the Clerks Regular of the Mother of God. It was on a Saturday, a day dedicated to the Blessed Virgin, that they reached Boat Encampment, where, on the morrow, on the

fourteenth day of the month of the Holy Rosary, 1838, Father Demers celebrated the first Mass ever offered on the mainland of British Columbia.

After reaching Fort Vancouver, their destination, they immediately began to instruct the French Canadians settled there and the pagan Indians. In her very interesting "Heralds of Christ the King" a Sister of St. Ann writes: "It accords with the devotion of these two priestly clients of the Blessed Virgin, of which proof was given during their long journey, that they taught the Rosary to these early Christians as soon as the prayers which compose it were known. With swift, deft fingers, Father Demers made fifty sets of prayer beads which he distributed among these fervent Christians as fertile seed to bear Catholic fruit".

Because freight had to be kept at a minimum, it was at the sacrifice of many needed articles that these missionaries imported a large bell on which they joyously rang the Angelus for the first time, October 14th, 1839, the anniversary of their first Mass in British Columbia. From the following Christmas on, the Angelus was rung thrice daily on this bell.

When, during the month of Mary's Assumption, 1852, Bishop Demers arrived at Victoria to take possession of his See, his first act was to fall on his knees and cry out: "O Mary, Mother of Mankind — assist me to raise the standard of Jesus Christ and to establish the true faith in this infidel country." Less than a month later, he dedicated a bell to Mary and himself rang the first Angelus on it "to proclaim that the Mother of God is side by side with her divine Son".

Mary was ever in his mind and he constantly had recourse to her. When, for example, he and his Indians appeared to be in imminent danger of death, he, as was his custom, placed himself and party under the protection of the Blessed Virgin. On another occasion, as he tells us, lost and in danger of starvation, "I turned to my good heavenly Mother". As a mark of his devotion to Mary, he translated into Chinook the long proclamation of the dogma of the Immaculate Conception. No wonder, then, that he died as he lived, with the names of Jesus, Mary, Joseph and St. Ann on his lips.

In closing, we quote the following from "Heralds of Christ the King" about one of the Bishops most humble and beloved priests: "Monsignor Leterme stands out in the memory of those who knew him as the Holy Priest who always carried his beads in his hands. Among his Christmas gifts was often a goodly number of pairs of gloves. In his quiet way he would say: "Give me mittens so that I can use my fingers more freely to say the beads as I walk along."

Redman's Mercy

By James G. Arcus
(Vancouver Sun)

When compared to Powhatan, Sitting Bull, or even our own Maquinna, Chief Kwah would probably appear rather insignificant. Nevertheless to the Carrier branch of the tribe known as Western Denes, in the Hudson's Bay territory of New Caledonia, Kwah was a great leader during the long span of his life, extending from 1755 to 1840.

strange to say his fame today

It is only in an indirect way that he had anything to do with the shaping of the destiny of British Columbia, and radiates not from any personal accomplishment but from something he failed to do.

We first hear of him in 1780 when he prepared to avenge the murder of his father and a large number of his tribe, slain by a marauding band from the neighborhood of the present Prince George. In the following year, when 25, we learn how he accomplished his mission after a surprise assault on the enemy at the confluence of the Fraser and Nechaco Rivers.

In 1806 the Hudson's Bay post at Fort St. James was established on the shore of Stuart Lake, near the lodges of the Carriers, by those intrepid Scottish adventurers Simon Fraser and John Stuart.

Kwah at that time was a man of some substance by aboriginal standards, chief of the tribe and rejoicing in the possession of four wives and the nucleus of a large progeny.

Our knowledge of him is meagre, but the late Father A. G. Morice, O.M.I., who had access to early Hudson's Bay Company records, tells us that he was an obliging neighbor to the fort people, bringing them quarters of bear, deer and caribou, and letting them use his fish traps upon occasion, in exchange for a turnip, onion or other novelty from their garden. He was remarkably prudent, and had complete control over his numerous tribe, who latterly venerated him as a patriarch.

In 1826 James Douglas, then 22 years of age, was transferred to Stuart Lake, where he was employed as clerk. This was he who became chief factor, and finally first governor of the new crown colony of British Columbia.

Three years before the coming of Douglas, two young Indians had killed a couple of Company men for some undisclosed reason. One had already been slain by the Company's people and five years had passed when the other, Tzoelhnolle, hazarded a visit to Stuart Lake. Mr. Connolly, the factor, was away, and young Douglas was temporarily in charge of the place. On being told of the fugitive's return, Douglas took several men from the fort and made for the untenanted Indian lodges.

Appraised of the approach of the Company's party, the wanted Indian hid himself beneath a pile of skins. The fort men grabbed him and brought him to Douglas, who seized him by the hair, planning summary execution of justice.

Tzoelhnolle managed to wriggle free and the charge of buckshot from Douglas' blunderbuss barely missed him as he sped away. The men gave chase, recaptured him and belabored him with any-

thing they could lay hands on until he was dead. Finally they fed his body to the dogs at the fort, the inexorable Douglas shouting:

"The man he killed was eaten by dogs, and by dogs he must be eaten."

Kwah and his followers returned. Hearing what had happened, and urged on by the desolate father, the chief resolved to give the over-confident Douglas a lesson.

Followed by a throng of his people he boldly went into the trading hall of the fort, where he was greeted by Douglas, who, expecting trouble, had had a small cannon loaded and removed from one of the bastions into the hall.

At sight of the excited milling crowd of Indians, Douglas seized the wall piece, but was immediately rushed by Kwah and others who held him while Kwah reproached him with his cruelty and demanded compensation.

Fort employees dashed to their masters' assistance, but they realized how outnumbered and powerless they were against the natives. One of them managed to get hold of another small cannon, but the crowd mobbed him before he could level it. Douglas' young wife bravely grabbed the arm of Tzoelhnolle's father and pulled a dagger from his hand, but it was taken from her.

Kwah's nephew kept pointing Kwah's own dagger at Douglas' breast and impatiently asking his uncle "Shall I strike? Shall I strike? Say the word and I stab him." Hearing this the women, screaming and crying, implored the chief to spare Douglas, promising all kinds of gifts in return. Two others ran upstairs and began throwing tobacco, handkerchiefs and clothing to the Indians, whose attention was diverted in the scramble to secure the prizes.

Kwah then signified his acceptance of the gifts as compensation, and bade his followers return to their homes.

We learn that some months later Douglas retaliated by giving many of the participants a sound beating, but it would seem the experience taught him to bridle the hasty temper that had all but cost him his life, for his term of office as first governor of British Columbia was marked by wise legislation and the sound administration of justice.

On a lonely promontory overlooking lonely Stuart Lake, within a mile of the settlement of Fort St. James, and the fort, lie the mortal remains of great Chief Kwah. His grave is covered by a small house. On the front is a headboard bearing this epitaph:

"Here lies the remains of great Chief Kwah. Born about 1755, died in spring of 1840. He once had in his hands the life of the (future) Sir James Douglas, but was great enough to refrain from taking it."

Three Generations



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Educational Activities at Lebret

Use of Money As a Means of Education

LEBRET, Sask. — Among the many activities we have had in the classrooms for the younger ones for the past few years, there has been none so interesting to the children as that of the educational paper money. While the honor system has certain advantages, it is lacking in many aspects. Children seem to think of it almost only when the monthly test comes in. Giving stars, while good for some children, may be discouraging for others. The less talented child can get but few, if any, gold or silver stars.

With the educational money system, if a child knows his lessons or has made the least improvement, he receives a coin. If he is poor in spelling he can be strong in arithmetic and get his money there. The scribblers are inspected every week for cleanliness and writing skill. Thus a child who makes an effort can increase his bank account. Politeness is also improved by rewarding the child who is polite to one of his companions. One helping another in his work receives money.

At the end of each month a new opportunity is offered them to spend their money, and the money starts again. So on a Friday afternoon, a fish pond or an auction sale is prepared. Various articles are sold, such as combs, barrets, dolls and doll clothes, puzzles, small bead necklaces, brooches, ribbons, book marks, small calendars, Christmas Camp. I mean the field meet. Every morning we had a toffee, baby bonnets and bibs made by the girls, surprise boxes and scrap books and any other rewards we can find.

The auction can all be organized by the children themselves. It teaches them honesty and self confidence. A child gets only a ball of puffed-wheat or a fruit or a colored pencil, he still goes away contented after having enjoyed the fun and the excitement of the auction sale.

This has proved valuable and stimulating interest in studies and good behaviours. Besides, it rewards not only the success but rather the effort. The less talented child who cannot equal his more intelligent neighbour who perhaps puts forth less effort, finds encouragement.

(The Grade III and IV Teacher)

At the Cadet Camp... Reminiscences

With another twenty boys, I was privileged to attend the Clear Lake Cadet Camp, and I would like to give a short resume of our activities. Travelling in a special train took about twelve hours to get there. We were a mighty hungry bunch of boys, for we had broken the seal of our lunch box shortly after we got on the train, and we never knew until the next morning at 10:30 that bacon and eggs tasted so good.

There at the camp, we were organized in Companies and mixed with the other Corps; but it didn't take long to meet some swell new friends. Days passed by as we enjoyed ourselves in various sports from swimming to target shooting. I am glad to mention that our baseball team was undefeated during the two weeks.

Besides hiking, the greater amount of our time was taken in preparation for the big event at the close of the Camp. I mean the field meet. Every morning we had a share of parade and plenty of P.T. Knowing the efficiency of the latter as a body builder, we took it fairly well, and with great generosity. Several of our boys brought their band instruments along, and we rather envied them at times as they were excused from parades. But at times as they had to practice while we were taking sports.

As already mentioned, the field meet claimed a good deal of our time. The afternoon was devoted to the elimination of our time. The afternoon was devoted to the elimination of our time because Companies were competing against Companies. Some of the best athletes of the Province were with us, and it was very interesting and instructive to watch the acrobatic stunts. The event that will long be remembered by our Corps was the breath taking mile run, which was won by one of our boys. Yes, Pat Fourhorns ran a beautiful race that time. And, furthermore, if anyone would like to learn how to ride a bicycle, just ask Michael Peig. During one of his outings in Clear Lake he wanted to show his friends how to ride, but something happened to prevent Michael. He had to be picked up cut and bruised. The most dreaded by the Cadets was K.P. and few preferred it to drill, so our friends Lawrence Chaske, Whitebe, "Snowball" volunteered several times. It's not the worst that they liked but the kindly hearted cook. . . . Plenty of lunches.

I must not forget to give a special mention to our orderlies, Ben Bell and Francis Pascal. Let me tell you that many girls could take practical lessons from the boys on how to keep a tent in proper order. But another pleasant sight that struck me, was the march past in column of route in Wasagamung. The parade, headed by the band and Colonel Morton, D.S.O., took the salute. Many tourists and others holidaying around Clear Lake, were pleased to see such a nice demonstration. Finally, the end arrived and we were glad to come back home, although as we look back, it was one of our nicest holidays.

(Adam Goodpipe)